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March 4, 2014

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Please help support Our Temple,  
Dharma Study, Resident Student  
Program & Our Practice Programs  
for the Public.

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[Public Practice Schedule](#)

**Monday**

7:00 am Zazen

7:40 am Morning Chanting Service

6:00 pm Zazen

6:40 pm Evening Chanting Service

**Tuesday- Friday**

6:00 am Zazen

6:40 am Kinhin (walking  
meditation)

6:50 am Zazen

7:20 am Chanting Service

## Sangha e-Newsletter 2014



**Subhuti, I recall five hundred lifetimes I was the mendicant Kshanti, and during that time I had no perception of a self.** Nor did I have the perception of a being, the perception of a life, or the perception of a soul.

Therefore Subhuti, fearless bodhisattvas should get rid of all perceptions in giving birth to the thought of unexcelled perfect enlightenment. They should not give birth to a thought attached to a sight, nor a give birth to a thought attached to a sound, a smell, a taste, a touch, or a dharma. They should not give birth to a thought attached to a dharma, nor should they give birth to a thought attached to no

7:40 am Soji (brief temple cleaning)

6:00 pm Zazen

6:40 pm Chanting Service

Thursdays Study Hour 7:30pm

### Saturday

6:30 am Zazen

7:10 am Chanting Service

7:25 am Soji

8:30 am Drop-in instruction

9:25 am Zazen

10:15 am Dharma Talk

11:00 am Refreshments/Social

dharma. They should not give birth to a thought attached to anything.



And why not? Every attachment is no attachment. Thus the Tathagata says the bodhisattvas should give gifts without being attached. They should give gifts without being attached to a sight, a sound, a smell, a taste, a touch, or a Dharma

[The Diamond Sutra – Tr. Red Pine](#)



March 2014 Tendo and Keido's Jizo in the holiday mood.



### HIV Meditation Sitting Group

weekly meditation group for those living with HIV, their friends, families, community supporters & anyone who wants to join us!  
Thursdays & Fridays

**10:30 am zazen**

**11:00 am garden socializing**

### Women's Sangha

## Upcoming Events:



**Dharma Talks**- [Rev. Myō Lahey](#) - Feb 22, Mar 1, 15, 29 @10:15am

**Guest Speaker Saturdays** - Mar 8 [Rev. Jeffrey Schneider](#); **Mar 22** [Shokan Jordan Thorn](#); April 26 [Laura Burges](#); May 3 [Elaine Donlin](#); June 7 [Konin Cardenas](#)

**Full Moon Ceremony** - Saturday, Mar 15 @ 11am - the Full Worm, Crust (snow), Lenten, Crow or Sap Moon.

**Sangha Council** - TBD

**Higan - e Ceremony** - Saturday, Mar 29, 2014

**Founder's Memorial** - Issan's Memorial is generally on the 6th of the month, & the memorial for Philip Whalen is generally on the 26th @ 6:40pm

**Study Hour** - Book of Serenity, we have books to share, we read together, feel free to drop-in - Thursdays @7:30pm

**Next Board of Directors' Meeting** - Second Wednesdays of the month March 12th @7:30pm You're welcome to attend & observe.

**Mahapajapati Memorial** - March 15, 2014

**灌仏会Buddha's Birthday Ceremony & Celebration** - April 5, 2014

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**March 9th is Daylight savings!** Don't forget to "Spring Forward" your clock an hour forward at the start of the 9th! *Oh morning Zazen on Monday, March 10th you will feel like an hour earlier!*

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### **March 3rd - Losar**

**Losar** (Tibetan: ལོ་གསར་, Wylie: *lo-gsar*) is the Tibetan word for "new year".

*lo* holds the semantic field "year, age"; *sar* holds the semantic field "new, fresh". Losar is the most important holiday in Tibet, Nepal and Kingdom of Bhutan. Before the Tibetan New Year, Nyi Shu Gu is celebrated on the eve of the last night of the year.

**(Women only)**

weekly meditation group for women  
including guest speakers &  
socializing  
Tuesdays

**7:00 pm - 8:30 pm**

**Meditation in Recovery**

(Men & Women)

weekly meditation group for men &  
women in recovery from addiction

**Fridays, 7:30 pm - 9 pm**

**Women's Meditation in  
Recovery**

**(Women only)**

monthly meditation group for  
women in recovery from addiction.  
First Thursdays

**7:15 pm - 8:45 pm**

Losar is celebrated for 15 days, with the main celebrations on the first three days. On the first day of Losar, a beverage called *changkol* is made from *chhaang* (a Tibetan cousin of beer). The second day of Losar is known as King's Losar (*gyalpo losar*). Losar is traditionally preceded by the five day practice of Vajrakilaya. Because the Uyghurs adopted the Chinese calendar, and the Mongols and Tibetans adopted the Uyghur calendar, Losar occurs near or on the same day as the Chinese New Year and the Mongolian New Year, but the traditions of Losar are unique to Tibet, and predate both Indian and Chinese influences. Originally, ancient celebrations of Losar occurred solely on the winter solstice, and was only moved to coincide with the Chinese and Mongolian New Year by a leader of the Gelug school of Buddhism.

Losar is also celebrated by Yolmo, Sherpa, Tamang, Gurung, and Bhutia, although different regions in the country have their own respective new year. Losar is also celebrated by Tibetan Buddhists Worldwide.

The celebration of Losar predates Buddhism in Tibet and can be traced back to the pre-Buddhist Bön period. In this early Bön tradition, every winter a spiritual ceremony was held, in which people offered large quantities of incense to appease the local spirits, deities and 'protectors' (Tibetan: *chos skyong*; Sanskrit: *dharmapalas*). This religious festival later evolved into an annual Buddhist festival which is believed to have originated during the reign of Pude Gungyal, the ninth King of Tibet. The festival is said to have begun when an old woman named Belma introduced the measurement of time based on the phases of the moon.

This festival took place during the flowering of the apricot trees of the Lhokha Yarla Shampo region in autumn, and it may have been the first celebration of what has become the traditional farmers' festival. It was during this period that the arts of cultivation, irrigation, refining iron from ore and building bridges were first introduced in Tibet. The ceremonies which were instituted to celebrate these new capabilities can be recognized as precursors of the Losar festival. Later when the rudiments of astrology, based on the five elements, were introduced in Tibet, this farmer's festival became what we now call the Losar or New Year's festival.

<http://en.wikipedia.org/wiki/Losar>



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### Words From Our Abbot: Rev Myō Lahey

...Personally I see lots of phenomena I could call outflows and I see lots of influence from some past or another, from somewhere. I am not an enthusiastic proportionate of “here is a rebirth” which theories can get very literal and I’m not into that.

During one Winter retreat at Tassajara I thought that I actually encountered two past lives and one future life during Zazen and its like you don’t have anything else to do so you just sit there and watch stuff. One of them I seem to be in a wide large open court yard with a lot of people who were wearing mostly white in kind of toga like things, with embroidered borders that was one was very brief. And in another one I was walking behind a wagon in the daytime with a long train of something or other, and it was very dusty and warm and I was watching a lantern hanging from the back of a wagon, unlit. I was watching it swinging back and forth and those are the two past ones.

And in the future one I was a little kid, like I don’t know, 5, a little boy standing between my Mom and Pop who were both dressed in white and they were each holding one of my hands, and we were going to see a great Lama or something. So this is what I was doing instead of just sitting there... Collecting past life information...



Anyway, stuff comes up for us, in the midst of karmic life with other beings; we have states of mind and body that we don't think much of, were angry or were frightened or were depressed, or whatever it is that is bugging us. And if we tie our practice to the eventual... you know some vision we have of getting rid of all that stuff and then being I don't know what, what we would be, just float around all day being beneficent to everyone and of course everyone would be beneficent to us. I think we're going to paint ourselves into a corner. This is a very understandable view of practice, but it is a very narrow one, and it's hard for me to see that is helpful for people. Even those are very familiar with and fond of this vocabulary of outflows and so forth. They still wind up looking very human. They end up looking like other people of the way, other practitioners. I don't know about you, but I haven't met that person where I say "oh yes that person, no more outflows all gone".

#### Valley Streams Zen Sangha Talk - December 16, 2013

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#### **MARDI GRAS -**

"**Mardi Gras**" /'mardigra:/, "**Mardi Gras season**", "Fat Tuesday" and "**Carnival season**", in English, refer to events of the Carnival celebrations, beginning on or after the Catholic, Epiphany or Kings day and culminating on the day before the Catholic's Ash Wednesday. *Mardi Gras* is French for **Fat Tuesday**, referring to the practice of the last night of eating richer, fatty foods before the ritual fasting of the Lenten season, which begins on Ash Wednesday. The day is sometimes referred to as **Shrove Tuesday**, from the word *shrive*, meaning "confess." Related popular practices are associated with celebrations before the fasting and religious obligations associated with the penitential season of Lent.



While not observed nationally throughout the United States, a number of traditionally ethnic French cities and regions in the country have notable celebrations. Mardi Gras arrived in North America as a French Catholic tradition with the Le Moyne brothers, Pierre Le Moyne d'Iberville and Jean-Baptiste Le Moyne de Bienville, in the late 17th century, when King Louis XIV sent the pair to defend France's claim on the territory of *Louisiane*, which included what are now the U.S. states of Alabama, Mississippi, and Louisiana.

The expedition, led by Iberville, entered the mouth of the Mississippi River on the evening of March 2, 1699, Lundi Gras. They did not yet know it was the

river explored and claimed for France by René-Robert Cavelier, Sieur de La Salle in 1683. The party proceeded upstream to a place on the west bank about 60 miles downriver from where New Orleans is today, and made camp. This was on March 3, 1699, Mardi Gras, so in honor of this holiday, Iberville named the spot *Point du Mardi Gras* (French: "Mardi Gras Point") and called the nearby tributary Bayou Mardi Gras. Bienville went on to found the settlement of Mobile, Alabama in 1702 as the first capital of French Louisiana. In 1703 French settlers in Mobile established the first organized Mardi Gras celebration tradition in what was to become the United States. The first informal mystic society, or krewe, was formed in Mobile in 1711, the *Boeuf Gras Society*. By 1720, Biloxi had been made capital of Louisiana. The French Mardi Gras customs had accompanied the colonists who settled there.

In 1723, the capital of Louisiana was moved to New Orleans, founded in 1718. Mobile's *Cowbellion de Rakin Society* was the first formally organized and masked mystic society in the United States to celebrate with a parade in 1830. The idea of mystic societies was exported to New Orleans in 1856 when six businessmen, three who were formerly of Mobile, gathered at a club room in New Orleans' French Quarter to organize a secret society, inspired by the *Cowbellion de Rakin Society*, that would observe Mardi Gras with a formal parade. They founded New Orleans' first and oldest krewe, the *Mistick Krewe of Comus*. The tradition in New Orleans expanded to the point that it became synonymous with the city in popular perception, and embraced by residents of New Orleans beyond those of French or Catholic heritage. Mardi Gras celebrations are part of the basis of the slogan, *Laissez les bons temps rouler*, (Let the good times roll).

Other cities along the Gulf Coast with early French colonial heritage, from Pensacola, Florida to Lafayette, Louisiana, have active Mardi Gras celebrations in balls. In the rural Acadiana area, many Cajuns celebrate with the *Courir de Mardi Gras*, a tradition that dates to medieval celebrations in France. In the last decade of the 20th century, the rise in producing commercial videotapes catering to voyeurs helped encourage a tradition of <<showing bare body parts>> in exchange for beads and trinkets.

[http://en.wikipedia.org/wiki/Mardi\\_Gras](http://en.wikipedia.org/wiki/Mardi_Gras)

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#### **\*\*Additional Practice Deepening Opportunities in the Queue\*\***

- We are currently in the process of reserving space to do a **Hartford Street Sangha practice session at Tassajara** July 8th through the

11th.

- A **study period** (similar to a practice period) is planned for roughly a kick off around Sejiki (Late October) through Rohatsu and the Winter Light 5 day retreat (Early December).
- Finally please don't forget we have weekly **Study Hour** of traditional Zen text on Thursdays at 7:30pm.

Please [contact us](#) for more details and more details will be communicated in the newsletter in the months ahead.

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### March 8th is International Women's day!



International Women's Day has been observed since in the early 1900's, a time of great expansion and turbulence in the industrialized world that saw booming population growth and the rise of radical ideologies.

Annually on 8 March, thousands of events are held throughout the world to inspire women and celebrate achievements. A global web of rich and diverse local activity connects women from all around the world ranging from political rallies, business conferences, government activities and networking events through to local women's craft markets, theatrical performances, fashion parades and more.

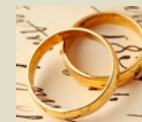
Many global corporations have also started to more actively support IWD by running their own internal events and through supporting external ones. For example, on 8 March search engine and media giant Google some years even changes its logo on its global search pages. Year on year IWD is certainly increasing in status. The United States even designates the whole month of March as 'Women's History Month'.



So make a difference, think globally and act locally! Make everyday International Women's Day. Do your bit to ensure that the future for girls is bright, equal, safe and rewarding.

<http://www.internationalwomensday.com>

**Seeking a LGBTQI, Buddhist space for your wedding?**  
HSZC & Abbot Rev. Myō Lahey can be a part of this amazing & love filled ceremony. HSZC can house your Zen Buddhist Wedding ceremony & Rev Myō can perform weddings! Please email [hszc108@yahoo.com](mailto:hszc108@yahoo.com), call us, or a better way yet is to stop in & discuss during our publicly open hours.



**Abbot, Hartford Street Zen Center (HSZC) --- Reverend Myō Lahey**



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**May this newsletter find you well & equanimous! \_\_/\\_\_**

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